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THE

LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

AND

ĀGAMIC REVIEW.

A Monthly Journal Devoted to the Study of the ĀGAMĀNTA or the ŚAIVA-SIDDHĀNTA Philosophy and Mysticism, Indo-Dravidian Culture and the Organ of the ŚAIVA SIDDHĀNTA MAHĀ SAMĀJA.

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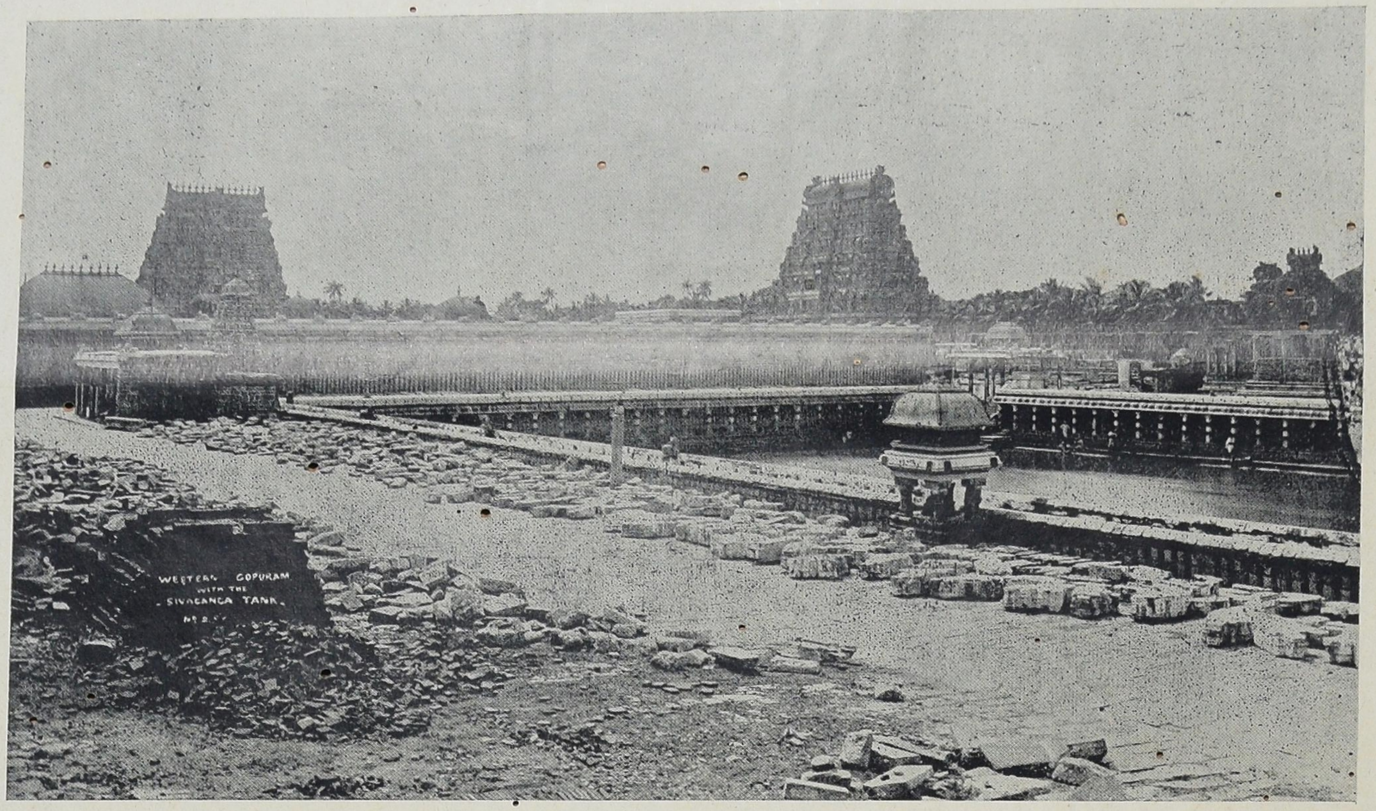

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VOL. XIII. MADRAS, AUGUST, 1912. No. 2.

THE SPIRITUAL VALUE OF MANIKKA VACAGAR'S TIRUVACAGAM.*

"Love great men; love, venerate and bow down in submission before them. Does not every true man feel that he is himself made higher by doing reverence to what is really above him?" These words of Carlyle come to my mind when I think of the great sage that sang the supremely beautiful lyrics of the *Tiru Vāçagam.* Māṇikka Vāçagar is among the greatest of our saints who renounced the pomp and pageantry of the world to walk humbly with God. No work is held in higher veneration by the Tamils than Māṇikka Vāçagar's "Sacred Song." There are few works in Tamil devotional literature that can compare with—certainly none that excel—the *Tiru Vāçagam* in light and grace, in earnestness and sweetness, in lofty feeling and fervid piety, in passionate longing for spiritual peace and purity, and in the uplifting faith in divine grace in which the human soul, tossed about on the stormy billows of intellectual and moral puzzles, finds, a safe haven of rest. The music of Māṇikka Vāçagar's melting lyrics and their glowing faith and fervour have for centuries continued to

* A paper read before the annual conference of the "Šaiva Sabha" of Palamcotta, 1912.—*Ed. S. D.*

thrill with rapturous emotion the teeming millions of the Tamil country, whose story of spiritual growth, of spiritual struggle and spiritual triumph, has been permanently influenced by them. To the Tamils, Māṇikka Vāçagar has always been the saint whose words are sweetest honey capable of quenching the thirst of their yearning souls, or 'whose utterances are precious rubies' forming a treasure-house full of accents of the Holy Ghost. The song of hope and love and redeeming grace is a rich heritage to humanity in whatever language it may be written; and a study, however short or imperfect of such a song immeasurably adds to our worth and wisdon. It is a living light-fountain which it is good and profitable to be near even for a short while.

The central incident of Māṇikka Vāçagar's life is his sudden conversion to the service of God, while he was in the prime of youth and in the plenitude of temporal power. Every body knows the story of his sudden passage from darkness into light. He is commisssioned by his sovereign to purchse a stud of horses for royal use, and it is in that trip that his conversion takes place at Tiru-Perum-turai. As the cavalcade with the youthful prime minister at the head, draws near the town, the chant of the sacred Šaiva Āgamas rises in solemn strains from a neighbouring grove, and the youth involuntarily feels himself attracted to the spot whence the mystic music proceeds. From that instant his secular life is over. He beholds with self-forgetting rapture a mystic Guru seated at the foot of a spreading *Kuruutha* (Atalantia Missionis), bedecked with rosaries of scarlet eleocarpus beads, smeared with holy ashes, and surrounded by an intently devout host of disciples. The crisis has come, and the youthful minister of state becomes the lowliest among God's own. He is initiated, and becomes from that moment "one in feeling, soul, power and faculty with the Infinite Eternal." In almost every one of the hymns of the *Tiru-Vāçagam*, Māṇikka Vāçagar alludes to this great crisis is his life: but I shall give here only one passionate outburst as an illustration. It is perhaps one of his earliest songs, and it

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contains a very touching appeal for Šivan's redeeming grace, which had first manifested itself to him at Perunturai under the Kuruntham's flowery shade:—

"In Perun-Turai girt with ordered stately groves, 'neath the Kuruntham's flowery shade,
I call to mind Thy glories all, and pondering yearn, and as my mighty lord Thee oft invoke.
Ascetic rare! when I Thy servant, craving call, struggling amid the billowy sea,
In grace declare the fitting path to reach Kailās, and bid me come"! * (XXIX. 10)

—an appeal which we know was fully answered both literally for his physical body and spiritually for his soul. Thus we witness him rapturously exclaiming in one of his later songs:—

"In senses' power, sure cause of death, I erewhile 'wildered lay,
Oft wrapt through realms of boundless space then plunged in dismal hells!
He gave perception clear, made me all bliss—made me his own!
I've Tillai † seen that holds the Gem, which endless rapture yields"! (XXXI. 1)

The man of the world to whom till then the sensual pleasures of life had remained irresistible, who had wandered through life plunged in desire of women's charms and absorbed in other wordly enjoyments, suddenly by the grace of the Master attains freedom from sensual thraldom, and he becomes a *Jīvan Mukta*. Mark the gladness and surprise with which Māṇikka Vāçagar sings of his deliverance from the bonds of sensual passion, immediately after his conversion at Perunturai.

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* The translations employed in this paper are mainly taken from Dr. G. U. Pope's well known Edition of the *Tiru Vāçagam.*

† Chidambaram, the foremost Šaiva Shrine in South India.

"I gave no fitting gift, which lavish hand
Of full-blown flowers, nor bowed with reverence meet.
He grace conferred lest I should tread the paths
Of grief, with mind bewildered by soft dames
With fragrant bosoms fair. He came to save,
And showed to me His golden jewelled feet!
As King in presence manifest He stood;
This matchless miracle I feel not, I"! (XLI. 2).

He forthwith casts off his rich garments and adornments and puts on the lowly habiliments of the ascetic and smears himself with holy-ashes, which as Jñānasambhanda tells us in his *Tiru-Nīṟṟu-p-Padigam* symbolize deliverance from desire. He wakes

"From the dream, the probation, the prelude, to find himself set
Clear and soft in new light and new life."

It is a fundamental doctrine of the Šaiva Siddhānta that our life is a probation, a period of preparation for ultimate communion and fellowship with the Supreme. Our life is a gracious appointment of Šiva for the emancipation of the human soul. As the *Šivajñānabodam* teaches us, the Lord is immanent in all souls and works in them through His gracious energy; and as the moon, day by day dispels little by little the persisting darkness, so the Lord, who abides with the soul from eternity, little by little as the soul matures, destroys its sense-evils by His love, and when we really need Him and are prepared to be guided by Him, He Himself appears in the form of a guru. This is one of the central doctrines of the Šaiva Siddhānta, viz, that Šiva appears in human guise as a spiritual teacher to teach and save from the cycle of metempsychosis those that have become ripe to receive His teaching and guidance. Over and over again we are told in the *Tiru-Vāçagam* that the gracious Lord did so appear for the spiritual liberation of Māṇikka Vāçagar; and in his *Aṟputha Pāṭṭu* (the Wonder decad) he has given expression to his first glad

surprise at the vision of the guru. The ecstatic cry of the sage in that lyric: "This miracle of grace I know not, I!" does not indicate that his soul had not matured when he was vouchsafed the gracious vision of the Divine Teacher. As the *Šivajñānabodam* explains, 'when the soul realizes that heaven and earth and everything else are transient and renounces all, will not the incomparable Lord come as a Wonder transcending all human faculties, and afterwards appear to the soul as the inseparable light of its own spiritual intelligence?' The flood of light of the morning sun bursts upon us in the tropical regions even before we have realized that day has dawned. Even so the Lord, who shines in the soul, graciously floods us with spiritual light before we are conscious that a change is coming. It is of supreme importance to note that according to the Šaiva Siddhānta the Divine spirit of energy is the active agent in the redemptive process of the soul. The Lord Himself must begin the process; the soul cannot take any step in the path of freedom from bondage. As the *Šivajñānabodam* says: 'The Lord who by reason of a soul's good deeds has been an indwelling Spirit teaching him, appears now in the guise of a Guru and instructs him telling him that he is an emperor's son living in the midst of savages-the five senses; and then the soul understanding its true nature leaves these savages and unites with the sacred foot of the Lord inseparably. The illustration of the emperor's son, who ignorant of his parentage has grown among savages, being reclaimed by the father and raised to the dignity and status that is his due, very appropriately describes the soul's release from sensuousness by God's redeeming grace. The direct operation of Divine Grace in the redemption of our life is among the cardinal teachings of the *Tiru Vāçagam.* The Supreme Being whom Māṇikka Vāçagar praises in these lyrics is not an abstraction, but a living God having personal relationship with His universe, a God of abundant grace and unbounded love, merciful and forgiving, and redeeming the saint and the sinner from the cycle of births and deaths. Indeed *Pati* in the Šaiva Siddhānta is always considered as related

to *Pašu,* and not as an impersonal abstract entity; and, as beautifully expressed in *Šivaprakāsam,* 'as the hidden milk of the cow flows in streams at the mere thought of the calf, so the Lord in the abundance of His love appears everywhere to His devotees and bestows His Grace upon them.'

Before proceeding further, an objection that has been sometimes raised against the Siddhānta teaching on the manifestation of the Divine Teacher may be noticed briefly. The manifestation to Māṇikka Vāçagar was personal to him, but not for the world generally. The manifestation that Šaivism teaches is not alleged to have any basis in world-history. Though Šaiva sacred literature instances various manifestations for the special redemption of individual souls, a historical manifestation which has universal reality or validity is not taught; and this is regarded as a defect. Whether the Šaiva Siddhānta, even if it did not definitely teach the incarnation of a universal Divine Teacher, is for that reason defective, is a matter on which there may be an honest difference of opinion. Obviously all souls cannot be at the same stage of evolution; and the universe can develop harmoniously only if each soul progressed along the path marked out by the law of its life. Karma and God's energy are the two agents at work in the development of the soul. Karma is determined by Svabhāva. From Svabhāva originate the three-fold guṇas, which give rise to Karmas. Karmas spring entirely from the *guṇas* of Prakriti says the *Bagavat Gītā,* and these *guṇas* we bring with us at our birth. Each soul is placed in surroundings conditioned by its Karma, and is, by the indwelling Divine energy, given opportunities of approaching its goal. It is, hence almost a necessity of thought to hold that all souls cannot reach at the same time the exact stage of preparation for the reception of the light of Divine wisdom from the same Divine Teacher. Hence the explanation for the familiar three-fold classification of souls into Sakalar, Praḷayākalar, and Vijñānkalar, a classification corresponding more or less to Paul's classification into carnal, psychical, and spiritual.

The young sage after he meets his Guru forgets the mission on which he had been sent; and for the misuse of the money originally intended for the purchase of horses for the royal stables, the king causes him to be seized and cast into prison. Has it not been said that he who soweth in tears shall reap in joy? The ethical significance of pain or suffering in the perfection of our higher nature cannot be overestimated.

"Put pain from out the world, what room were left
For thanks to God, for love to man?"

writes Browning; and Māṇikka Vāçagar's suffering in prison while on the one hand illustrating the action of Nemesis, also helped, as it was ordained to help, Māṇikka Vāçagar's fuller realization of that Divine grace that was fast ripening the life of his soul, so that it might soon merge itself completely in a life of universal love, or in the phraseology of the Šaiva Siddhānata, attain *Šiva Anubhava* and live in *Advaita* relation with the Lord. From his prison the saint sends forth pathetic prayers to the great God that had manifested Himself to him at Tiru Perunturai; and tradition declares that some of the laments then uttered are preserved in his '*Weariness of Life*' and his '*Supplication*'. The ruling ideas of these decads are worthy of note in this cannection. The young sage unable to endure his anguish and suffering cries out,

"I die not yet! severed from Thee what pleasure can I take?
In grace vouchsafe to biḍ me, 'This do thou!'." (XXXIII-6).

He feels that the Lord of Perunturai is withholding His saving grace from him; and he pathetically asks.

"Balm of my soul! is it meet Thy servant suffer pain?"
—(XXIII-8).

Is it meet that Šivan's slave should languish like an alien and weep aloud as one forsaken by the Lord? And if he appeal will the merciful Father withhold His grace and allow His suffering servant to droop, all forlorn, like a withered tree? The sage, therefore, sends forth melting prayers from his prison,

"Mingling with Thy true saints, that day in speechless joy
I stood;
Next day with dawning daylight trouble came, and there
abode!
I pine to seek, O Master mine! the gleam of fadeless
bliss;
Distressed I stand, in grace to me, Thy slave, let love
abound!" (XXXII-1).

I have already emphasized the important truth that the God of Šaivam is not an abstract Being, standing apart from and unrelated to His universe. It is one of the fundamental truths of Šaivism that God is Love. 'Without grace there is no Šivam' declares *Šivajñāna Siddhi.* 'The ignorant think that love and Šivam are twain,' says Tirumūlar. 'To the eyes of His saints the Lord is seen to be one with His grace, just as the sun and its light appear as one to the eye,' says Meykaṇḍa Devar. The *Tiru-vāçagam* refers to Him over and over again as

Sea of grace, Lord of boundless grace, Flood of grace,
Sun of grace, Temple of grace, Wealth of Grace,
Abode of grace, Ocean of grace."

Boundless grace towards all souls is one of Šivan's eight essential attributes, as His name Šaṅkaran imports. And so, if Māṇikkavāçagar implored for grace the great Nīlakaṇṭha—the Supreme Deity who that the universe might live, ate, in His abundant love, the fiery poison,—would his cry remain unheeded? His cry is heard, and in response Šivan is said to have performed a *līlā* or miracle, which both saved Māṇikkavāçagar and established his sanctity as a Šaiva saint for ever. The possibility of miracles is often confidently denied by certain classes of thinkers; but in refutation of that position I shall refer to the opinions of two very eminent thinkers, one representing the domain of material science, and the other of speculative metaphysics. Professor Huxley declares that nobody can presume to say what the order of nature must be. He writes: "If a dead man did come to life, the fact would be evidence, not that any law of nature had been violated, but that

these-laws even when they express the results of a very long and uniform experience, are necessarily based on incomplete knowledge, and are to be held only on grounds of more or less justifiable expectation." Lotze writes: "The whole course of nature becomes intelligible only by supposing the co-working of God, who alone carries forward the reciprocal action of the different parts of the world. But that view which admits a life of God which is not benumbed in an unchangeable sameness, will be able to understand his eternal co-working as a variable quantity, the transforming influence of which comes forth at particular moments and attests that the course of nature is not shut up within itself. And this being the case, the complete conditioning causes of the miracle will be found in God and nature together, and in that external action and reaction between them which perhaps, although not ordered simply according to general laws, is not void of regulative principles. This vital, as opposed to a mechanical, constitution of nature, together with the conception of nature as not complete in itself—as if it were dissevered from the Divine energy—shows how a miracle may take place without any disturbance elsewhere of the constancy of nature, all whose forces are affected sympathetically, with the consequence that its orderly movement goes on unhindered." As regards the specific miracle that the Lord in sport performed for the release of Māṇikka Vāçagar, there are ever so many references to it in the *Tiruvāçagam* which tend to show that it was really an incident in our Sage's life, and that he sincerely believed that it was so, and that it is neither an allegory nor a conscious fraud on the part of the immortal singer of the *Tiruvāçagam*.

With his release from prison, Māṇikka Vāçagar also attains freedom from sense impurity. In his *Tiru Ammānai* he invites us to sing with him the illimitable bliss given by the all-glorious Lord of Perunturai who to loose our bonds rode on a charger, the expression employed (Bandha) being a felicitous *double extendre* signifying both confinement in prison and the bonds of existence. Realizing the world to be phenomenal he renounces

it, and with the mendicant's staff and the mendicant's bowl, enters for ever the cool shade of Divine wisdom, and in the consciousness of Primal Love which,

"Fills infinitude wholly, nor leaves up nor down
One spot for the creature to stand in,"

he becomes the humble slave of the Lord and seeks communion with the God-head, completely surrendering himself in action, desire and knowledge to the Supreme. How passionately he longed for the Grace of the Lord before the consummation was attained! Here is one of his earlier utterances.

"I dread not any birth. To death what should I owe!
nor do I crave
Even heaven itself to gain. No power to rule this
earth do I esteem.
O Šivan, crowned with cassia-flowers that sweets distil;
Our Master great!
Our only Lord! I fainting cry: 'When comes the day
I find Thy grace?'" (V-12).

Before the redeeming Grace of the Lord, what terror can birth or death and what value can earth or heaven possess? Without question he accepts the ascetic life, whatever may be its privations and trials. He exclaims:—

"I want not bliss of Indra, Vishṇu, Brahma; though
my house and home
Be ruined, friendship form I none save with mine own;
though hell's abyss
I enter, I unmurmuring go, if grace Divine appoint
my lot;
O King! no other God save Thee I ponder, our
transcendent Good!" (V-2).

He seizes 'the raft of the five letters' that he may cross the sea of birth and reach in safety the boundless fertile shore beyond. Of the redemptive power of the *Pañchākshara Mahāmantra* it is unnecessary to say much here. Perhaps it is good to call attention to Saint Appar's well known lines to illustrate its supreme efficacy.

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When to a granite pillar fastened
Thou art thrown into the sea,
'*Namaśivāya*' is the surest
Buoy that will afloat keep thee.

This is no mere sentiment; for that great sage tells us elsewhere that it is based on the facts of his own personal history.

When bound to granite, I was thrust
By heretics vile into the sea,
My tongue the saving name expressed
Of Hara great and I was free.

The *Śivajñānabodam* explains that the *Pañchākshara* is enjoined as the way to purification of the soul, because the soul retains through its ancient habits, a hankering after its sense-knowledge, just as the worm that has been habitually feeding on the bitter bark of the margosa tree, returns to it even after tasting the sugarcane; and this hankering or tendency may be destroyed by the repetition of the holy mantra. The idea involved is that the soul acquires the nature of that which it contemplates continually. By the help of the formula, the soul is enabled gradually to attain the *Advaita* relation with the Lord, and to reflect with increasing fulness, God's life in which it is enabled to share. For God is the life of life and the soul of soul; and the soul is bright with life or is immersed in darkness according as the Divine Light is given or withheld. "Are there not in this world, things which are dark in the darkness and kindle into brightness in the light?" asks Umāpati Śivāchārya in his *Tiru-Aruḷ-Payan*. The eye, the crystal and *ākāśa* are mentioned as illustrations of such objects; and so too is the soul. That it may share effectively in the bliss of God's life of love, it has to keep in sight the ideal constantly, and, as far as it may try to identify itself with the ideal which is its goal. To the end, the devotee has to achieve self-effacement by offering up his body, senses, thoughts and feelings to God, that ultimately his individual, finite life may merge in the Universal, Infinite Life, in the realization of *Śiva Anubhava* or Divine beatitude. When he has attained that

stage, he has become a truly liberated soul, which finds its happiness in fulfilling God's own life of loving activity. We read in *Siva-Jñāna-Siddhi*: "The freed soul feels: all my deeds are your commandments; You stand within me You make me do and You do. No deeds are mine, they are yours;" and the hymns of the *Tiru Vāçagam* show that is how Māṇikka Vāçagar came to feel in time. The *Tiru-Vāçagam* is a veritable Pilgrim's Progress, describing the passage of the puzzled soul of our sage from the alluring bondage of the flesh to final emancipation, by Divine Grace, from embodiment. The young soul that beheld in amazement the gracious Guru when he first quickened it with the breath of true wisdom and exclaimed:

> "The wonder this! Say is there aught like this?
> He made me servant of His loving saints;
> Dispelled my fear, ambrosia pouring forth, He came,
> And while my soul dissolved, in love made me His own!" (v-29).

and after the first flesh of joy, felt itself almost weighted with heavy despair when it had to confront the obstinate questionings that that wisdom raised and cried in plaintive tones when the Divine Lord would in His Grace call it back to Him:

> "Bridegroom of Her with fawn-like eyes! our King:
> If Thou hast caused me Thine abiding glory to forget;
> If Thou hast thrust me out in fleshly form to dwell;
> If Thou hast caused Thy slave to wander here forlorn;
> Knowing Thy servant's ignorance, O gracious King!
> When comes the day that Thou Thyself wilt show Thy grace?
> Ah! When, I cry, when wilt Thou call me back to Thee?" (XXXIII-4),

realizes the supreme beauty of the Lord's service and forgets itself in its rapture, and gathering strength and sustenance from its unshaken confidence in Immortal Love, feels that in every detail of its life, God is the motive force:

> "The tongue itself that cries to Thee—all other powers
> Of my whole being that cry out—all are Thyself!

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Thou art my way of strength! The trembling thrill that runs
Through me is Thee! Thyself the whole of ill and weal!
None other here." (xxxIII-5),

marches steadfastly onward despising all wordly pomp and glory and all earthly ties and attachments, and intent on reaching the Divine feet which alone form everlasting treasure, yearns, as the cow yearns for its calf, for the cool and comforting shade of the Holy Feet of the Lord:

"Nor friends nor kin I seek, no city I desire, no name I crave;
No learned ones I seek, and henceforth lessons to be conned suffice;
Thou Dancer in Kuṟṟālam* dwelling blissful! Thy resounding feet
I'll seek, that as the cow yearns for its calf, my longing soul may melt." (xxxIx-3).

And at last in the fulness and intensity of its self-negating love for the Divine Master, actually reaches His Blessed Feet which alone in truth can afford it the heaven of rest from its pilgrimage:

"Glory I ask not, nor desire I wealth, not earth or heaven I crave;
I seek no birth or death; those that desire not Śivan never more
I touch. I've reached the foot of sacred Perun-turai's King,
And crowned myself! I go not forth!
I know no going hence again!" (xxxIv-7).

Mark the exultation at reaching, and the determination not to leave the Holy feet of Śiva. When Māṇikka Vāçagar sang in ecstasy those melodious strains, his self-abnegating love had so far developed, that his soul might be said to have almost realized itself, and that it was on the very verge of liberation.

* Commonly spelt *Courtalam*, one of the most famous Śaiva shrines in South India. The Courtalam Falls attract large numbers of people every year and it is three miles from the Railway station Tenkaṣi.

மகாமகோபாத்தியாய
டாக்டர். உ. வே. சாமிநாதையர்
நூல் நிலையம்,

For, united with the sacred Feet of God, the soul shines out perfect, purified through love and wisdom. The ineffable happiness of the union cannot be better described than in Saint Appar's supremely beautiful words of which the following lines are a faint echo:

Gladdening like th' advancing spring-tide;
Cooling like a tank where bees
Drunk with newly-gathered honey
Hum midst over hanging trees;
Like the evening moon, delightful;
Like the faultless *Viṇa*, sweet;
Like the zephyr soft refreshing
Are my Father Isan's feet.

After attaining this stage, the spiritual pilgrim is soon at the farthest end of the path. Emancipated from embodiment and redeemed from sin, he enters the golden Temple to live in conclusive bliss in the full and conscious enjoyment of his Father's presence, enters the Home of joy where the Supreme Lord in abundant love, keeps up through eternity the rhythmic dance of cosmic life, that he too may co-operate for a great world-purpose. Thereafter, he is no one's vassal and he fears none, not even death. The grace of the Lord has destroyed the impurity of his soul and made him pure bliss. He has reached the goal and has become one of the blest heirarchy of liberated souls whose happiness consists in helping the fulfilment of God's purpose. This is how he sings of his realization of the self:

"This day in Thy mercy unto me Thou didst drive
away the darkness, and stand as the Rising Sun:
Of this, thy way of rising—there being naught
else but Thou—I thought without thought.
I drew nearer and nearer to Thee, wearing away
atom by atom, till I was one with Thee,
O Śiva, dweller in the great Holy Shrine,
Though are not aught in the Universe; naught is
there save Thou.
Who can know Thee." (XXII-7).

டாக்டர். உ. வே. சாமிநாதையர்
நூல் நிலையம்,
சென்னை-600090.

That is the story of Māṇikka Vāçagar as told in the *Tiru Vāçagam*; and in his songs, so sweet with the nectar of devotion and so redolent of the certitude of Divine Grace, the mission of his life to his countrymen is enshrined. The hymns of the *Tiru Vāçagam* are songs of faith and grace and love and immortality, of spiritual struggle and spiritual triumph—themes that are of the highest significance to all mankind. They are songs that have for their theme, the sacred personality of man, his infinite relations to God and to life, to duty and to destiny. Perhaps our Western friends will say that there is a strange combination of high spirituality and gross idolatry in the lyrics. That is the feeling of even Dr. Pope who had spent a whole life-time in understanding and appreciating the thoughts and feelings of the Tamil people regarding the highest matters, their conception and solutions of the great problem of God, the soul, humanity, nature, evil, suffering and redemption. As for our so-called idolatry, we should really be pardoned if we refuse to believe that our symbology has been properly understood by the West. The precise import of our symbolical expressions may not so naturally become patent to people in the West as to us; and for this, the settled convictions of ages that the East and the West have each inherited, are mainly responsible. Some of the sublimest ideas which the West regards as emphatically beyond the sphere of argument and of the cold intellect, the orthodox Hindu fails to appreciate, however much he may have been influenced by Western philosophy and culture; even as Dr. Pope, with all his love and sympathy for the Śaiva religion, finds it not altogether easy to realize in the symbol of Naṭarājā an object to inspire and elevate. The Hindu realizes in Naṭarājā the idea of the true Guru who brings us redemption, the Divine preceptor who teaches that *māyā* should be suppressed, that the world should become subject to us and not we to the world, that the *Ātman* is far beyond the reach of the mind that is swayed by fleeting desires, that *Ahaṅkāra* should be destroyed and that man should strive to elevate himself to the region of pure, unconditioned cons-

ciousness, free from passion and deception and to deserve the equability, the bliss, the light and the truth that really form the self. The foreigner thinks all this is fanciful; we, however, hold it as a living faith. We must have our differences, for otherwise, thought would cease. Nevertheless, both the East and the West, however different the symbols of their religious systems may be, must be prepared to recognise that all systems have their truths which lie deeper than 'full fathoms five' in human nature and are essentially and fundamentally the same for all men and for all time. It is only by such recognition that the brotherhood of man will be established, and the kingdom of God maintained on earth; and for this consummation let us devoutly pray.

K. G. S.

THE SWASTIKA.

"The origin and history of the curious charm known as the Swastika has been exhaustively described by Dr. T. Carr, a member of the Lancashire and Cheshire Antiquarin Society. He claims that the origin of the Swastika dates back to pre-Christian days. Investigation has led him to believe that it was originally the symbol of polar star worship, and that it was the most ancient and widely distributed symbol that had ever existed. It has been found in Chaldea, among the ruins of the earlier cities of Troy in Egypt, on the prehistoric relics of Greece on Hittite remains, on prehistoric American Indian mounds, in South America, on Buddhist remains in India, on Roman altars, on Runic crosses in Great Britain, in Coptic churches of the tenth century, on English brasses of the thirteenth and fourteenth centuries. It is still used in India, Tibet, China, Korea and Japan as a sign of long life, good wishes and good fortune; it is also used by the Lapps and the Finns."

"(The writer of the foregoing seems ignorant of the fact that the Swastika is an astrological symbol known as Pars Fortunae, or the part of fortune. It is a point in the horoscope distant from the ascendant an equal number of degrees as from the Sun to the Moon in same Chart. Page 67 of "Practical Astrology for Everybody" shows how to calculate its place. It is said that the native will be fortunate in things which are ruled by the "house" in which the Part of Fortune is posited, hence the common idea that the Swastika is a lucky charm among those who are unaware of its true astrological import.)—*Ed. Astrological Bulletina.*

SARABHA UPANISHAT.

Om. Next Paippalāda (the consumer of the fruit of action) addressed the Brahmā, 'Amongst Brahmā, Vishṇu and Rudra, O Lord, who is to be more meditated upon? Kindly explain to us the truth alone.'

2. To him the Pitāmaha replied. O Paippalāda, hear this speech.

3. The Parameśvara (the Supreme Lord) is to be obtained by him, who has practised many virtues. I myself, Hari, Indra and others, are born from His body.

4. The Devas and others do not know, by ignorance, the great Lord who is the Supreme Īśvara, and the father.

5. He, who first created the Brahmā, and gave out to him all the Vedas, is to be praised, who is the Divine Lord, father of the Devas, and creator of myself and Vishṇu.

6. He is the Supreme one, who dissolves all the worlds, at the time of dissolution. He alone is the ruler of all.

7. He, the Supreme Lord, assuming the terrible form called 'Śarabha' (divine bird), the mighty one killed (was about to kill) Nrisimha, the world-destroyer (after drinking the blood of Hiraṇyāksha, Nṛisimha became very troublesome as he could not digest it). The lords of Devas requested him who was taking the life of him (Nṛisimha) by his feet, 'Do not, O mighty one, do not take away the life of Vishṇu, the person, in this dead night.'

8. The Lord by His sharp nails opened (his body and drank the venomed blood) out of compassion, and the mighty one, clad by his skin, is called 'Vīrabadra' (the pacifier of heated ones).

9. He, the Rudra, alone should be meditated upon in order to accomplish all.

10. Let there be adoration to that Rudra, who was the destroyer of the fifth face of Brahmā.

11. Let there be adoration to that Rudra, who by the fire spark coming out of his forehead, reduces all the worlds into

ashes, again creates and protects them, thus revealing His own independence.

12. Let there be adoration to that Rudra, who by His left foot killed the Death, (Mārkaṇḍeya's Story) and who drank the terrible poison.

13. Let there be adoration to that Rudra, who bestowed the disc (chakra) on Vishṇu, who worshipped him by one of his Eyes on his left foot. (When Vishṇu found wanting one lotus flower, he pulled out one of his Eyes, making offering, completed the Sahasranāmārchana).

14. Let there be adoration to that Rudra, who, the mighty one, at the sacrifice of Daksha, after conquering the multitude of the Devas, bound Vishṇu by a big noose.

15. Let there be adoration to that Rudra, who, as if by play burned the terrible three cities; who has the sun, the moon and the fire as his three eyes; to whom all the Devas have become servants (Paśus) and by this reason who assume the name 'Paśupati' (the Lord of Paśus, the ignorant jivas).

16. Thus praising him by many ways, (the Devas) pacified Nilakaṇṭha, the great Lord.

17. Let there be adoration to that Rudra, who, the ancient Lord, killed the terrible and troublesome incarnations of Vishṇu, namely, Matsya, Kūrma, Varāha, Narasimha and Vāmana; and who reduced Manmata* into ashes. Thus by many hymns, (the Devas) pacified Nilakaṇṭha, the great Lord.

19. He, Parameśvara, removes all kinds of sufferings, birth, death &c., caused by the three kinds of afflictions. Thus praised by the hymns, the ancient Lord, the self of all the embodied ones, Śankara, protects all the beings. He be praised, who transcends the mind and the speech, the great Lord, whose lotus like two feet, even now Vishṇu is seeking to find out. The Lord shewed his grace to Vishṇu, who was bent with much devotion.

20. Realising the Bliss of Brahman, from whom speech returns with mind without obtaining him, one never fears at any time.

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* The God of Love.

21. He is subtler than the subtlest, and the bigger than the biggest, the Ātman is secreted in the cavity of this being. By his grace sees his glory, he who has no desire and who has no sorrow.

22. He is meditated upon in the heart, by Vasishṭha, Vyāsa, Vāmadeva, Viriñchi and others; the ancient Lord, Maheša, is praised by Sanatsujātīya, Sanātana and others. He is the truth, eternal, the witness of all, Maheša, everblissful, unchanged, formless, who has unlimited energy, and who has no Lord above him, has created by his own avidyā, the object.

23. The māyā bewilders, O observer of food vows, me much and Vishṇu. By the meditation on his feet it can be crossed easily, though it is very difficult to cross.

24. Vishṇu, the origin of all the worlds, with his own manifestations, and along with my manifestations, protects all the worlds. The same become dissolved by time. Therefore (except him) all others are false.

25. Let there be adoration to that Rudra, who is the great consumer, the great Lord, the trident-holder, the amscious and Mahešvara.

26. The omnipresent one is the great Being. There are many other beings. The eternal one, being the self of beings enjoys all, pervading through all the three worlds.

27. The omnipresent one be pleased with me, who worshipped by the four syllabled mantra twice, by the two syllabled one, four syllabled one, and again by the two syllabled mantra.*

28. The eternal the oblation, the eternal clarified butter, are offered in the eternal; the fire by the eternal; unto the eternal, verily shall he go who in his action meditated wholly upon the eternal.

29. (The definition of Šarabha). The Šaras are the jīvas. They are always shining (Bha) in His body. Hence the (all) consumer Brahman is called Šarabha, O the great sage, the direct giver of Salvation.

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* Vide my *Vishṇusahasranāma* translation for explanation.

30. The Devas are bewildered by the influence of His Māyā, through the ideas of 'mine' and others.

31. One is unable to describe His glory, even a particle of it.

32. Brahmā is above Para (the world); above him is Vishṇu; above him is, indeed, Īśa. Equal or superior to him, there is none.

33. There is only one Śiva, eternal: Except Him all else is false. Therefore, giving up all other worshipful gods, Śiva alone is to be meditated upon for ever, who is the remover of all the samsāras.

34. To Him, adoration, who is the great consumer, the Maheśvara.

35. This great Śāstra, O Paippalāda, is not to be given to any indiscriminately; to the Atheist, ungrateful, bad character, evil-minded one, egotistic, sinful, rogue, utterer of falsehood. It is to be given to a good fellow, Devotee, observer of good vows, good conduct, devoted to guru, calm and quiet, good-hearted, and the devotee of Śiva. This work of Brahman, can be handed down through him who has the above qualifications. This is to be instructed only to one's own pupils, who do not break down the good vows, O Sage; and not to others. It is to be kept in secret always; O the best of the Brāhmaṇas.

36. The twice-born one who studies and hears this Paippalāda Śāstra, becomes freed from birth and death. He who understands this, attains the state of immortality. He is freed from the dwelling in the womb; becomes purified from the sin of tasting the liquor; from the theft of gold; from Brāhmanicide; from the sin of lying down with guru's bed. He gets the virtue of studying all the Vedas, of meditating on all the Devas; he becomes purified from all the heinous crimes; he gets the virtue of taking the pilgrimage to Kāsī. He becomes ever beloved of Śiva. He attains the equal state of Śiva. He does never return, does never return. He becomes Brahman only. Thus says the Lord Brahmā. Thus ends the Upanishat. Om.

R. A. ŚĀṢTRY.

POETRY OF ST. APPAR.

I.

St. Appar's Devāram and the Tamilian World.

It is a great pity that St. Appar's Devāram is now being overlooked even by our Tamil scholars. Beyond a few chapters containing some of the popular songs which had been traditionally selected and handed down to us by our musicians, and thus made even the illiterate get them by heart, very few of our friends have taken the trouble to go through and think about or discuss the matter or the diction of St. Appar's Devāram as a whole. A complete study of the same is felt somehow tedious not because that any one can finger at any poem devoid of beauty, eloquence or absorbing interest, but perhaps because its readers had not fecilities for undergoing a peculiar training which the dying pial schools once possessed for appreciating the beauties of Devāram which flow out like a clear spring as the water is being baled out.

The difficulty presented to the readers in reading patiently the whole of St. Appar's Devāram may also be due to two other causes. The chief cause seems to lie in the very simplicity of its diction. Had it been written in an elevated style interwoven with intricate *Sandams*, it would have attracted the attention of many modern scholars, and would have been more widely studied. As it is, a superficial study of the Devāram gives but a poor or discouraging idea of the work, and the greater the number of times the poems are read, proportionately the better is the light reflected on them from within. The second cause, which is quite apparent, is the absence of any commentaries. St. Appar's disciples might have chosen to write one with no difficulty. But, there continued a deplorable notion unto this day, that for anyone to venture a commentary on an "அருள்வாக்கு" or divinely inspired saying is being considered an intolerable piece of audacity. Perhaps this is the

reason why our renowned Tamil men of letters who might have written accurate notes on St. Appar's Devāram passed away without committing what would be styled as the sacrilege of annotation. So we find, in many places even in St. Appar's Devāram apparently simple words or phrases for which we can now give no definite interpretation, (which some centuries ago could have been easily given,) as we are now removed from St. Appar by at least thirteen centuries in which there is almost a thorough change in the individual and the social life of the Tamilian, and to some extent even in the language spoken by our forefathers.

Such difficulties though they may be unwelcome to the readers of St. Appar's Devāram, propose many interesting problems to the scientists who explore the history of our past. For instance the simple poem quoted below containing apparently the simplest words possible is still a puzzle to the student of Numismatics.

"பாடிப் பெற்ற பரிசில் பழங்காசு
வாட வாட்டந்தவிர்ப்பா ரவரைப்போல்
தேடிக் கொண்டு திருவாய்மூர்க் கேயெனு
ஓடிப் போந்திங் கொளித்தவா றென்கொலோ?"

—திருவாய்மூர் திருக்குறுந்தொகை, Stanza 7.

We are totally in the dark as to what is meant by 'the fading of an old coin ("பழங்காசு வாட") and what was the process of its rectification, which seem to be referred to in the above poem.

Not only to those who are interested in exploring our past history and civilisation does St. Appar's Devāram stand as a main source of information but it stands as a monumental record to the linguist who is interested in knowing the evolution of the modern Tamil tongue. Many of our colloquial words, phrases, and pithy expressions which are used in our ordinary conversation, find an elevated use in St. Appar's Devāram. Colloquial words such as "பிரட்டு", "டொந்தை", "பொத்தை", "மட்டு", "எக்கர்", "இருக்கு" etc., and such phrases as "அலக்கழி", "ஆனையாறு" etc., were not ostracised from literary

use during St. Appar's time. Many words which had a wide significance during the time of Appar have now been narrowed in their use.* St. Appar's vocabulary shows that Tamil had greater affinity with other branches of the Dravidian than it has at the present day. Some words in Tamil have now lost the connotation they had during the time of St. Appar, and they acquired new meaning which they never before possessed. § A detail treatment of those facts would be out of place in the present discourse.

St. Appar's Devāram as an indirect evidence of the history of our past, is practically unimportant when compared with the social and religious reforms which it goads us on to do, and to upset the tyranny of custom that we slothfully submitted to. In the age of St. Appar, for instance, it was never the custom in our temples to pay respects to Śiva through the medium of an Archagar or priest. The Śaivaite devotee of any caste (perhaps Pañchama and such other down-trodden castes excepted), is expected to go into the heart of the temple, and worship God with his own hand.‡ There is not a single stanza in St.

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* Cf. the modern and the ancient use of the words 'துழாய்', 'வரதன்', 'நந்தி' etc.

§ The word 'பிதற்று' had not then its ignoble tinge.

‡ (i) "ஆக்கையாற்பயனென்—அரன் —கோயில்வலம்வந்து
பூக்கையாலட்டிப் போற்றியென்னாதவிவ்—வாக்கையாற்பயனென் ?"
—திருவங்கமாலை.

(ii) "பெரும்புயர்காலை மூழ்கிப் பித்தற்குபத்தராகி
யரும்பொடு மலர்கள் கொண்டாங் கார்த்வதை யுள்ளேவைத்து
விரும்பிநல் விளக்குதூபம் விதியினாலிட வல்லார்க்குக்
கரும்பினிற் கட்டிபோல் வார்கடவூர் வீரட்டனாரே"
—திருக்கடவூர்-திருநேரிசை.

(iii) "தூபமும் தீபம்காட்டித் தொழுமவர்க் கருள்கள் செய்து"
—Line. 2. Stanza 2 of திருநெய்த்தானம்-திருநேரிசை.

(iv) "தேனுடை மலர்கள்கொண்டு திருவடி பொருந்தச்சாத்தி
யானிடை யஞ்சுங்கொண்டு வன்பினாலமரவாட்டி
வானிடை மதியஞ்சூடும் வலம்புரத்தடி கடம்மை
நாளடைந் தேத்தப்பெற்று நல்வினைப் பயனுற்றேனே".—Stanza 3.

"அருளுறு மடியரெல்லா மங்கையின் மலர்களேந்த
மருளுறு கீதங்கேட்டார் வலம்புரத்தடிகளாரே."
—Lines 3 and 4 of stanza 5, திருவலம்புரம் திருநேரிசை

Appar's Devāram (or even in any other Devāram) which can show the appointment of a paid substitute to worship our God as it is done in modern days.* It is indeed very painful to our senses to observe that a *gurukkaḷ* who was too lazy to bathe in the morning, and with a heart less pure than his body is allowed to go to the *mūlasthānam* with his apparent show of piety and cleanliness, and to touch and worship therein—not at all with bhakti but for the sake of his belly on the devotee's money—the Sacred Liṅgam, whereas we with a purer heart and a cleaner body are not allowed to go near *mūlasthānam*, but are asked to stand some yards off wherefrom Śivaliṅgam is generally invisible except when camphor is lit. When birth thus determines the worth of the devotee in our temples, he generally forgets the object of his visit, and ponders over the irrational customs which give monopoly to one caste only the right of personal worship. It shall be the duty of every Śaivaite to fight for the right of personal worship in our temples which we never had cause to lose, and to restore the state of equilibrium that existed in our temples during the time of St. Appar.

St. Appar never believed in the arbitrary differences between man and man. He hated the caste distinctions, for they could serve no purpose to any Śiva Bhakta.† He says "பிணம் புல்கு பீறற்குறம்பை மெய்யாப் பேதபடுகின்ற பேதைமீர்காள்.‡ He affirmed that all human bodies when dissected § are similar but minds

* Even to-day, in the Ceded Districts and Kalinga and northern India, other castes except the lowest can worship with their own hands.—*Ed.S.D.*

† "சாத்திரம் பலபேசுஞ் சழக்கர்காள்
கோத்திரமுங் குலமுங் கொண்டென் செய்வீர்
பாத்திரஞ் சிவமென்று பணிதிரேல்
மாத்திரைக்கு ளருளுமாற் பேறரே."
—திருமாற்பேறு—திருக்குறுந்தொகை Stanza 3.

‡ திருக்கடிப்பாலை திருத்தாண்டகம்.

§ "கால்கொடுத்தெலும்பு மூட்டிக்கதிர் நரம்பாக்கையார்த்துத்
தோலுடுத்து திரமாட்டித் தொகுமயிர் மேய்ந்த கூரை."
—திருக்கொண்டீச்சரம் திருநேரிசை. Stanza 3.

Again. "கருவாகிக் குழம்பிருந்து கலித்து மூளை
கரு நரம்பு வெள்ளெலும்புஞ் சேர்ந்தொன்றாகி"
திருவாரூர் திருத்தாண்டாகம் Stanza 6.

only differ. The only division that he could make of mankind was between those that are Šiva bhaktas and those that are not* i. e. those that are emancipated from the pleasures and pains of this world and those that are subject to the same. This is the reason why he sang the following famous lines:—

"சங்கநிதி பதுமநிதி யிரண்டுந்தந்து
தரணியொடு வானாளத்தருவரேனும்
மங்குவா ரவர்செல்வ மதிப்போ மல்லோ
மாதேவர்க் கேகாந்த ரல்லாராகில்
அங்கமெலாங் குறைந்தழுகித் தொழுநோயரா
யாவுரித்துத் தின்றுழலும் புலையரேனும்
கங்கைவார் சடைக்கரந்தார்க் கன்பராகி
லவர்கண்டீர் யாம்வணங்குங் கடவுளாரே."

His reconversion from the Samaṇam made St. Appar believe that even the vegetarian propaganda of old cannot be the be-all and end-all of life,‡ and that a man who eats even the most objectionable kind of meat may still attain salvation.

Not only to the social and religious reformer does St. Appar stand as a guiding spirit, but also to one who may be interested in St. Appar's contemporary theology. Samaṇam which is now practically dead was no unimportant religion. For over ten centuries it played a very prominent part in the history and literature of the Draviḍian kingdoms. Though we have a large portion of Samaṇa literature in Tamiḷ, it is still

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* The devotees of Šiva are described as follows:—

"வானந்துளங்கிலென் மண்கம்பமாகிலென் மால்வரையுந்
தானந்துளங்கி தலைதடுமாறிலென் றண்கடலு
மீனம்படிலென் விரிசுடர் வீழிலென் வேலைநஞ்சுண்
டூனமொன்றில்லா வொருவனுக்காட்பட்ட வுத்தமர்க்கே."

—தனித் திருவிருத்தம் Stanza 8.

‡ "கானநாடுகலந்து திரியிலென்
ஈனமின்றி யிருந்தவஞ் செய்யிலென்
ஊனையுண்ட லொழிந்து வானோக்கிலென்
ஞானனென்பவர்க்கன்றி நன்கில்லையே."

—Stanza 6 பாவநாசத் திருக்குறுந்தொகை.

difficult to understand whether Samaṇam was a theism or atheism, whether it was a form of Digambara Jainism or one which is prior in origin to Buddhism or Jainism. In *Devāram*, we find the dark side of Samaṇam. But in spite of the sarcastic remarks of St. Appar on the habits and customs of Samaṇas, we get in his work a glimpse of the life and ideals of the "கொல்லாவேதம்" (the religion of not killing anything living on the face of the earth) much better than what we have from Jñānasambandar. St. Appar's criticisms of *Samaṇam* are never unbearably pungent, but are generally calm and based upon the universally accepted principles of hygiene * which Samaṇas set at naught.

St. Appar keeps Samaṇam on a par with Buddhism. For both these religions do not take the trouble to go beyond the experience of the five senses,‡ and their materialism was despised by him. He condemns their Atheism § which is consequent upon the beleif that the present course of life is real and permanent. He says that they cannot understand the fact that the present stage of life is only a preliminary step for something higher

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* The following is the general tenour of his criticisms :—
"மற்றிடமின்றி மனைதுறந்தல்லுணா வல்லமணர்",
"ஒருவடிவின்றி நின்றுண் குண்டர்", [சமணர்",
"மாசினையேறிய மேனியர்", or "மாசிப்பன்மாசு மெய்யர்பலமிலாச்
"அருந்தும்போது உரையாடா வமணர்", or "மூங்கைகள்போ லுண்
"கையிலிடுசோறு நிண்ணுங்காத லமணர்", [ணுமூடர்",
"தலைபறிக்கச் சுகமென்னுங் குண்டர்",
"கடுப்பொடியட்டி மெய்யிற் கருதியோர் தவமென்றெண்ணி",
"பீலிகை யிடுக்கிநாளும் பெரியதோர் தவமென்றெண்ணி",
"............................. —"தட்டிடும் சமணர்", etc.

‡ "குண்டரே சமணர் புத்தர் குறியறியாது நின்று
கண்டதே கருதுவார்கள் கருத்தெண்ணா தொழிமினீர்கள்".
—திருத்துருத்தி திருநேரிசை Stanza 9.

§ "நடையை மெய்யென்று நாத்திகம் பேசாதே
படைகள்போல் வரு பஞ்சமா பூதங்கள்
தடையொன்றின்றியே தன்னடைந்தார்க்கெலாம்
அடைய நின்றிடுமானைக்கா வண்ணலே".

beyond the so-called death ¶, that should be attained by our strenuous attempts in the right direction. And he had absolutely no hope of convincing them in arguments that they were wrong, and that such an attempt would prove futile is expressed very beautifully in the following stanza.

"கூவலாமை குரை கடலாமையைக்
கூவலோ டொக்குமோ கடலென்றல்போற்
பாவகாரிகள் பார்ப்பரி தென்பராற்
றேவர்தேவன் சிவன் பெருந்தன்மையே".

—ஆதிபுராணத் திருக்குறுந்தொகை Stanza 5.

Many are the uses of St. Appar's Devāram to a reader whether he is a Śaivite or not. Yet what is most interesting to any student of our literature who may have a chance of going through St. Appar's Devāram is the personality of St. Appar as revealed by his poems.

E. N. T.

PART I, FINIS.

¶ "ஒரு பிறப்பிலா னடியே யுணர்ந்துங்காணு
றுயர்கதிக்கு வழித்தேடிப் போகமாட்டார்
வரும் பிறப்போன் றுணர்ந்து மாசுபூசி
வழிகாணுதவர்போல் வார்மனத்தணுகி
யறும்பிறப்பை யனுப்பிக்கு மதிகையூரா
னம்மான்ற னிணையடியை யணைந்து வாழா
திருபிறப்பும் வெறுவியரா யிருந்தார் சொற்கேட்
டேழையேனுன்பண் டிகழ்ந்தவாறே".

—திருவீரட்டானம் வழைத்திருத்தாண்டகம் Stanza 5.

MY MASTER'S VOICE.

PART II.

THE GURU AND THE ISHṬA DEVATĀ.

(*Ātmasamyama Yôga*).

"Take from the Harmony a single tone—
"A single tint take from the Iris bow,
"And lo! what once was all, is nothing—while
"Fails to the lovely WHOLE one tint or tone!"
—*The Veiled Image of Isis (Schiller.)*

That which people call 'renouncing'
is truest 'grasping' be thou sure.
None indeed becomes 'God-Grasper' (Yôgi)
who has not grasped and 'renounced' the thought-making Mind.
"*Nahya samyasta sankalpo Yôgi bhavati kachchana*".

In the first part of this exposition of "My Master's Voice" or "the silent teaching of the one Guru" I called pointed attention to the preliminary perfection of *Discipline* involved in Karmasanyāsa yôga which the spiritual aspirant must undergo to qualify himself as Disciple to receive the *initiation* into the Higher Mysteries of Life.

THE FIRST STAGE is *Šravaṇa*, graduation in which involves the clearance of all doubts and misapprehensions of the mind by instructions received from the *Guru*. This is the FIRST *Dikshā* STAGE, and equips the pupil with clearness of understanding.

THE SECOND STAGE is *Manana*, graduation in which involves the clearance of all delusive appearances or vain imaginings of *the Thought-making Mind* which are not in accord with the Great and Eternal Facts of Existence and a consequent apprehension and clear expression of the truths or meanings of facts in language which at once becomes the slave of Thought. So that all *Vikshepaṃ* is destroyed. This prepares the *path* for

fullness or perfection of understanding by the worship or *Upāsana* of the *Ishṭa Devatā*, which helps the cultivation of the Will to a very high degree.

THE THIRD STAGE is *Nidhidhyāsaṇa*, graduation in which involves the elimination of all incongruous elements in Ideal building which lead to the entertainment of what is commonly called "impractical ideals"—a negation in term, as all ideals have to be realised or are built up for *realisation* and not for dilly-dallying. Even the highly cultivated Will and perfected understanding of the pupil who has taken his degree in the first two stages above mentioned are apt to flounder, when he begins to pull down his own previously formed habits of the mind and rebuild his character after the *ideal* he has imbibed and worshipped. "Character-building" is even more difficult than "Ideal-building" as the former involves a fundamental alteration in the formation of one's self. It amounts to a Spiritual TRANSFORMATION and this the advanced pupil cannot accomplish without the aid of transformed souls who have realised the Truth in their own individual lives. This is called *Sat-Saṅgam*. This is the apprentice course, which the pupil after his graduation in receiving instructions and in mastering the general theories in the Science of Life must necessarily undergo, to make himself sure that "theory and practice" do not differ from each other and cannot possibly differ in the Great and Practical Science of Life. It is the most exacting of all Exact Sciences and until one has graduated in *Nidhidhyāsana* or the Assimilation of Knowledge, he has not qualified himself to enter the stage of Discipleship which qualifies him to receive the Higher Mysteries. Here again he is guided mostly by his cultivated Will (made perfect by the worship of Ishṭa-Devatā or *Upāsana*) purified and made constant by intercourse with realised Souls (*Sat-saṅgam*). *Manana* and *Nīdhidhyāsana* therefore are mutually helpful, just as at an earlier stage, *Šravaṇa* and *Manana* were found to be mutually helpful.

With his completion of the apprentice course or *sat-saṅgam* our *pupil* has attained to that stage of preliminary preparation

when he becomes a fit subject for *initiation* into the Higher Mysteries of Life. The transition stage from *Parôksha* to *Aparôksha* however is marked by another obstacle which neither Guru nor self-effort can remove. The KARMA of the disciple must have become ripened by this time, so that it may fall off of itself like the full-ripe fruit which falls off leaving its stem. The one only way to get over this obstacle is to work off one's KARMA with a will, by making life and thought more intense and less diffuse. Indeed the brave Yôgin who is determined to take the Kingdom of God by force, makes *a violent* —by which is meant nothing more than *a truly valiant*, effort to work out his KARMA.

It is quite true that "*the Kingdom of God often suffereth violence and the violent take it by force!*" But the force they employ is not outward or outgoing, but inward or drawing more and more *within* by the intensity of the concentration they practise. One indeed cannot shirk the debt one owes to past *Karma* which has begun to fructify: but one can surrender oneself wholly and let *Karma*, work its course or pay itself without one's helping it in taking account. There is at the present moment a Yôgin at Negapatam who has turned " the current that knows its way " entirely inward, leaving the body absolutely to take care of itself. For nearly two years now he has neglected to minister to the wants of his own body remaining ever in *samādhi* or intense union with the *Antarlakshya* of his Heart and Soul: Though utterly neglected by him, the body yet lives in utter defiance of all the *conventional* laws of body and life; but in due obedience to the eternal laws.

The Guru at the disciplinary stage of '*Karmasanyāsa*' leads the soul (Jiva) up to the *Ishṭa-Devatā*—the abiding Light within it being that which is the eternal witness of all action without its ever partaking of the fruits of action, The *Ishṭa-Devatā* again when the *upāsaka* has attained to oneness with it, leads the cultivated or grown up soul to the company of Masters or *Sat-sangam* that it may learn the oneness of the subjective and objective realisations from the example of their

life which it cannot itself supply. When the Guru and the Ishṭa-Devatā have completed their work with the pupil who has taken refuge in them, the lessons of *Dharma* and *Upāsana* are completely learned and there remaineth yet the obstacle of KARMA alone which none can help the pupil to get over, except himself and that by the intensity of life which he by his preliminary training is able to live, without, of course, *breaking* the thread of consciousness, which to him is Death. The unbroken thread of consciousness is the all pervasive thread-line (*Brahma sūtra*) which threads the incidents of one's life from its first beginnings in the remote past which is anterior even to the Birth of Time, to its Last endings or "the Final Goal" which is "the Home of the Lord."

All *Sādhanās* are but various devices, systematic and well-arranged, for attaining the necessary discipline and the consequent will-power necessary to control the modifications of the Mind. This is what the Science of Yôga teaches. "YÔGA IS CHITTA-VRITHY-NIRÔDHANA" says Patañjali Bhagavān, the accomplished author of the YÔGA SŪTRAS. But "*the modifications of the mind*"—the thought-making mind—and the laws that govern them must first be known and fully 'grasped' and assimilated before any intelligent attempt can be made to gain control over them. *Šravaṇa-Manana-nidhidhyāsana* leading up to the *Yogasāmyama siddhi* are the means to attain this necessary knowledge. The full control is not attained until the *Samādhi State* of Knowledge, with its 25 *angas* and sixty states, is fully entered into and the whole field of consciousness is thoroughly investigated and the 'field limit' transcended. The transcendent state or *Final Realisation*, Dakshiṇāmūrti alone can teach. It is in fact no *State*—it being a transcendence of all states. When the Immanence of God is realised, the Ishṭa-Devatā merges in the Jñāna Guru or *Dakshiṇāmūrti*, who is the *Guru* of all Gurus.

I say '*Guru of all Gurus*,' because the Path of Realisation is an immense and infinite process, which the Initiate may not be able to realise all at once. For such, it is, for the sake of

convenience, divided into easy stages, all which merge one into the other, and therefore do not militate against each other. The *Mumukshu* will, however be well-advised if he sticks to a given path without turning his back on it in favour of another when he has proceeded half-way. All paths lead to self-realisation when pursued and persevered in with a WILL which takes no defeat and uses them all as stepping stones to rise above one's own limited and therefore weaker self. All limitations are so many weak points in the armour of one's self and every defeat is an indication of the defect in the shield which the Yôgin must set about mending or ending without much ado.

A student of Brahma Vidyā who says that he has been initiated into the mysteries of Vedānta by his Paramahamsa Guru and that for fifteen years he has been worshipping his Ishṭa-Devatā which is *Dakshiṇāmūrti*, wants to know how to attain to *Mano-laya*. Here one must make oneself sure of the preliminary facts, which for the sake of clearness I reiterate more fully below:—

Firstly,—the student must make himself sure that the Science he is studying is *Brahma Vidyā* and that there is nothing imperfect in the *Šravaṇa* he has gone through. He must have heard from the Guru all that he has to hear on the subject of his study, which means a long course of attachment and apprenticeship to the *teacher* involving the residential principle and the exercise of personal influence through character-building in teaching and watching the expansion of Soul.

Secondly,—the novitiate must make himself *sure* that he has *understood* what he has heard which is the process known as *manana*.

Thirdly,—the novitiate must make himself sure that he has assimilated the teachings of the Guru by living up to the principles of the precepts in his every-day-life, so that in due course he becomes saturated, so to say, with the teachings of the Guru. Then and then only is he fit for Initiation. Otherwise the process of initiation will do him

no good but may, on the contrary, do him infinite harm by his misunderstanding the meaning of the words and symbols of Initiation.

When the preliminary foundation is thus well and truly laid, the initiation into the higher mysteries hardly ever fails to produce the intended result.

When a student says that he has been only initiated into the mysteries of Vedānta by his Paramahamsa Guru and that as a result of such initiation he has been worshipping *Dakshiṇāmūrti* as his *Ishṭa-Devatā,* the inevitable inference naturally follows that his theoretical knowledge is complete and that his efforts to reduce the theory to practice has been stretched over a period of 15 years.

But when he asks one "how to attain *Manô-laya*?" he stultifies himself, for the worship of the *Ishṭa-Devatā* (and that Ishṭa-Devatā being *Dakshiṇāmūrti,*) presupposes that he has been duly initiated into the mystery of the process which result in *Manô-laya.* For *Dakshiṇāmūrti* is the *Devatā* of the *Asipadha Mantra.*

All *Mantras* have but one object in view: it is making the mind one-pointed and causing it to flow in a continuous current through that one point to the total exclusion of all other points of exit. When the mind is so concentrated and directed towards the predetermined goal or *Mantra-Devatā,* the effect must inevitably be the merging of the Mind in the *Devatā-form.* The worshipper and the worshipped become indissolubly one, and the burden of leading the Mind onward henceforth rests on the Ishṭa-Devatā, which in obedience to the Law of its own being, is bound to lead him on and on to the ultimate goal.

The only power which can successfully way-lay him and prevent his further progress is the Law of Karma, which when his previous actions are ripe for harvest, will insist on his reaping the same as a preliminary to further progress. Even here, if the Ishṭa-Devatā is truly and rightly worshipped and the oneness of the worshipper with the worshipped is steady and indissoluble in all states of consciousness, the *Ishṭa Devatā*

will stand surety for him and afford him the *means* (by the right of his past achievements or *siddhis* in the path) of paying his debt to Nature (i.e. the Law of Karma) and thus help him on (bycertain Siddhies) in the path of realisation.

The life-story of Śrī Chidambara Svāmigaḷ the great Ascetic who built the renowned temple at Tiruppōrūr (in the Chingleput Dt.) is to the point and aptly illustrates the meaning of the above. His Guru noticed his intelligence while going his round for *Bhiksha* and beckoned him to approach him. But the man was a scholar engaged as a tutor in a village where he was greatly honoured and respected. His pride of learning prevented him from obeying the beck and call of the *Guru* and so he slighted him. But the *Guru* perceived his weakness, and intending to cure him of his pride of learning, found faults in his teaching and challenged him to prove that he was in the right. The scholar accepted the challenge, found himself thoroughly routed in the learned contest, and as a result of his inglorious defeat he recognised him as his Master and Guru. The pride of learning quelled, the scholar proved a most apt pupil and he was soon initiated into the "Higher Mysteries"—the Ideal placed before him for realisation by his Guru being the highest. The disciple readily grasped the mystic meaning of the Guru and clearly understood the Ideal placed before him. But when he began to realise it, he found that all his efforts were frustrated and he bitterly complained of this to the Guru. The Guru tested his methods of practice and finding no fault therein enquired of him whether he has practiced *Mūrti Dhyāna* and if so who and what the *Mūrtam* was which he has been worshipping and meditatating upon. He confessed the truth and said that he has meditated on *Madura-Mīnākshi Amman* as his Ishṭa-Devatā. The Guru immediately told him that he had nothing more to teach him, but that he must go to the presence of his *Ishṭa-Devatā* and there realise the Highest Truth he has taught him. He accordingly went to Madura and prayed to *Śrī Mīnākshi Amman* to grant him the boon of Highest Realisation as taught him by the *Jñāna Guru.*

The Holy Mother made Herself manifest to him and said She would grant him the boon on his implicit obedience to Her behests. The worshipper yielded himself up to his Ishṭa-Devatā and She, the Holy Mother, granted him then and there the Highest Realisation of Truth Absolute but bade him go up to Tiruporūr and there build a temple to Śrī Subraḥmaṇia on the hill there. This command, the realised soul readily took upon himself as a supreme vow, and he simply went there and did the work, overcoming all obstacles and achieving the object of his visit to the spot by his indomitable will and energy with no other help than that of the Grace of his Ishṭa-Devatā which was all-sufficient for anything and everything he willed. The Holy Man's *Karma* lay that way and his Ishṭa-Devatā simply stood surety for him and set him about working his karma out. It is impossible for the Guru to initiate the pupil into the Higher Mysteries if the foundations are not well and truly laid; and if after all that has to be done by nature of self-effort, has been well and truly done, if he finds that there is any residuum of *Karma* which needs to be washed out, he will direct him to his Ishṭa-Devatā who alone can and will guide him through the labyrinthean maze of *Karma* unharmed and untouched by the actions he may find himself compelled to perform in working out his past karma. Great souls and world-workers like *Śaṅkara* and others also did all their work by the aid of the *Ishṭa-Devatā* who alone has the power to grant *Nishkarmasiddhi.* Hence the all-absorbing importance of the Ishṭa-Devatā to the Yôgin and disciple who will be saviours not only of themselves but of the world. For there is no saving of one's soul without saving the world. The *vyashṭi* and *samashṭi* are both *bhāvas* and you cannot transcend *bhāva* by working at *Vyashṭi* alone. It (individual development) is only a training ground to tackle with the larger SELF in the *Samashṭi* world. Individual Freedom or *Jīvanmukti* is possible only with Universal Freedom (*Paramukti*) and the *enfranchised soul* has no other purpose on earth but to work for the Progress of the World according to God's own mysterious purpose. "My Father works and I work",

is ever the motto of the enlightened and enfranchised soul on earth. Aum.

PART III.

(*Mókshasanyása Yóga*).

"So have I writ its wisdom here,—its hidden mystery,
For England; O our India! as dear to me as 'She'!"

K. S. Š. A. or "WINNING THE SPURS."

Kumara-Gurupara Satyānanda-Šānti-Avadhūta-Šākshi Diksha.

To the God-Enlightened Hierophant
Šrī Šrī Srī Virajānanda Svarûpātman
Tending the Āltar-Fire of God at the Holy Shrine
Of Bhāratī Māta in the Ancient But
Ever-New Temple (*PRAṆAVĀLAYA*)
Of Prabuddha Bhārata
Nursed in the Lap of Māyāvati
In the Dakshiña Pāriša
Of Himavān,
This "nice article" from the Infinite Store
Of Self-Experience, *'I,' an "offering made" afore,*
As a Loving Tribute and Abiding Testimony to
The Living Power of the Son of God on Earth.
Aum *Šaravaṇabhava-Namônamaḥ.*

'The Kingdom of the World is become the Kingdom of God and His Son'—Revelation*

It was Monday, the Day of the Moon, sacred to the abiding Deity of the reflecting Mind. The body was writhing under racking pains, due to a neglected wound which has developed into a troublesome lacerating sore. The nerves were tattered to pieces so to speak: but the purified mind reflecting the self-effulgent

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* The text of the Sermon in the Coronation Durbar Camp preached by the Bishop of Madras at Delhi.

rays of the Ātman was calm and serene, and refused to be disturbed by the agonies of the body. I have for twenty years now, worked on the principle that "Our Theism is the purification of the Human Mind".* *Chitta Šuddih* is the primary end to be attained and the ultimate aim of all religious disciplines known as *Siksha* and *Dīksha*. When this is obtained "the Kingdom of God within" must open the gates. As the Svāmi Vivekānanda has sweetly sung,—

"TO ME THEY OPEN MUST."

And the Prodigal's Voice is heard by the Mother who quickly responds to "the knocks at the door" of Her Son who crieth aweary,—

"Open the Gates of Light, O Mother
To Me Thy tired Son!
I long, oh, long to return Home!
Mother, my play is done."

When the Prodigal set out on his wanderings he hoped to have an easy time of it; but bitter experience taught him a good lesson. He now *realises* † that it is not *he* that went out, but it was his Mother who sent him out in the Dark to Play.

The inspired lines of the Svāmi Vivekānanda describing the bitter experiences in the world of THE WANDERING WAYWARD SOUL are most beautiful and record the universal experience of all enlightened souls. They will bear repetition and I beg to

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* "Purification of the Human Mind" *Chitta suddhi*:—*cf. Bhagavad Gītā* XVII, 16, 17.

"Serenity of soul, benignity,
Sway of the silent Spirit, constant stress
To sanctify the Nature,—these things make
Good rite, and true religiousness of Mind."
"Such threefold faith in highest piety
Kept with no hope of gain, by hearts devote,
Is perfect work of *Sattvan*, true belief."—Sir Edwin Arnold.

† *Cf.* B.G. XVIII 61, 62. There lives a Master in the hearts of men,
Maketh their deeds by subtle pulling strings,
Dance to what tune He will. With all thy soul
Trust Him and take Him for thy succour, Prince!
So—only so—Arjuna!—shalt thou gain—
By grace of Him—the uttermost repose,
The ETERNAL PLACE!"—Sir Edwin Arnold.

quote them as describing the life-experiences of One who has KNOCKED AT THE DOOR until it has opened.

"You sent me out in the DARK to PLAY and wore a FRIGHTFUL MASK,
Then HOPE departed TERROR came, and PLAY became a TASK.
Tossed to and fro from wave to wave in this SEETHING SURGING SEA
Of passions strong and sorrows deep, GRIEF *is* and JOY *to be*,
Where life is living death alas! and death,—who knows but 'tis
Another start, another round of the OLD WHEEL OF GRIEF AND BLISS?
Where children dream BRIGHT, GOLDEN DREAMS too soon to find them DUST,
And aye look back to HOPE long lost and LIFE a mass of RUST!" (*Cf. B. G. Arjuna-Vishādayoga*).

From such an experience of the world of sense one must sooner or later, *sooner* than later, GET TIRED, though the MOTOR-WHEEL of recurring births and deaths "rushes on and on" unhindered by the woeful cries of victims crushed beneath its maddening rush, and unhampered by the victory of those who with the motto of "DARE AND DO" graven in gold in their heart of hearts, do boldly jump out of it and escape its onrush knowing that "'Tis but delusion's toy, false hope its motor; desire nave; its spokes are grief and joy", and that sticking to it will only end in "I go adrift and know not whither." They leap out of the rushing "motor-car" with the magic name of Mother (*Šrī Matrē*) in their heart and the heart-rending cry of Grief and Pain endured in their lips:

"Let nevermore delusive dreams veil off
Thy Face from Me."

I have realised so far, and realising laid the racked body down at the holy feet of my Guru with the mystic words resounding from the CAVE OF MY HEART MADE WHOLE,—

.................." MY PLAY IS DONE!" ·
"BREAK MY CHAINS AND MAKE ME FREE!"

when lo! I saw the SPIRIT OF THE GURU in Glory decend on ME fluttering like dove its angel-wings and whispering unto my *hearing ear* "THE ETERNAL MESSAGE OF THE SPIRIT" in *mystic tones* that IN THE MUSIC OF the SPHERES alone *abide.*

I HEARD IT WHISPER*: "*Spero Meliora*"—"I HOPE FOR BETTER THINGS."

The "Sanyāsin's Invocation" to the Spirit of the Svāmiji has come to pass! 'The Master of Vedānta' has come anew, showing yet not showing,† but *revealing*‡ "the One only without a second"—"the Great, the Pure, Eternal Ātman, above the Māyā-woof of thought and sense." From that Height, inaccessible to thought and sense—a height hard to understand but easy to realise, came the heavenly voice of *Siddha-hosts* singing in chorus the Praise of Him

"Who ever in Grace shields them enfolding
That 'th unfaltering Faith pray to Him beholding." §

I hailed Him as the Son of God, the Great Teacher who preached the Truth to the Father of All—*Kumara Guruparan*;

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* *Cf.* "மோனகுரு நாதர்நட மாடிவரு சிலமுறு
கானமிகு நாதவொலி கேட்டெழுந் துணர்வி னுள்ளே
ஏனமிலா சோதியரு டரிசனம் காண்டுகொள்வான்
ஈனமிலா வானநிறை வாயுதனி லலைந் துறைந்து [கட்டி
தீனமுடை நெஞ்சனை வட்டமிட்டதனுளொரு சக்கரக்கோட்டை,
மானமுடனபிமான ஸாரமது உண்மையினி லுள்ளபடி விட்டறைத்து
வனமிலைசகுயவனவன் கைப்பிடிக் கிசைந்துவலை திரிகைமண்ணை
வானமிசை விரிசடையோன் கைப்பிடியி லஹமுமவன் மயமேயாகி
மோனவுருவானவொரு வதிர்சயம் காண்டுகொள் அன்பிலமுதே!"

† Compare, 'காட்டுக்குறியுங்கடந்த வோர்காரணன்'—St. Tirumūlar.

‡ *Cf.* B. G. xviii, 20.
"There is "true" Knowledge. Learn thou it is this:
To see one changeless Life in all the Lives,
And in the Separate, One Inseparable."—*Sir Edwin Arnold.*

§ "சலியாதன்பர் அழைத்தழைத்தழுந்தோறும் நலியாதவரை நயமுடன் காப்பவன்."

And He showed me the Mother in Love resplendent *putting off* the "frightful mask" She wears to the world and worldly in Her play of the World or *Līlā*. Hence Her secret name *Lalita*, itself an epitome of a Thousand mystic names known as *Rahasyanāmāvaḷi*.

"*Hail Kaivalyapahladhāyinī! Hail Satyānandasvarûpinī! Hail Šāntasvarûpā!*" my soul in ecstacy cried, as I was being so lifted up above the world of thought and sense perceptions and so fast that I hardly felt the separation of the five sheaths (*Kôšas*) which I saw fall off before the "*seeing eye*", as dried leaves in autumn fall off the tree!—And I stood *alone* and *naked* (*Avadhûta*), shorn of all the encumbrances that are of the earth, earthy, shining in the unlimited Glory of Self before the Holy Mother, the Witness-eternal of Her benign and self-effulgent Glory robed in the mystic Light of *Kevalam*, *Satyam* and *Šāntam*. Thus did I in mystic-form of yore, receive my last *Dîksha* from my *Guru* in the Full Presence of the Holy Mother, and *living* the life of *Dîksha* or '*Dedicated Life*' I had my Reward in the words of the Great and ever present *Siddha* of this Tamiḷ Land, St. Tirumūlar who in his *Tirumantra* says:

"The products seven in primal energy merge
The producers seven as the Light of Heaven emerge
When at last the subtle relation of cause and effect cease
Lo! Thy Reward! A universe all full of peace!"

The racked body which I laid down, as ransom at the Holy Feet of my Guru, was at once transmuted and transformed by the touch of His Holy Feet, into the *risen body* of 'Resurrection in Glory clothed. This is the simple story of the Final Dīksha* or Dedication which I in due form received in the mystic Cave of the Heart (*Guha*) wherein the Kingdom of God abides, from the abiding Deity therein, and whenever any earnest soul appeals to the Dweller in the Cave (*Guhan*), I feel the whole essence of it enter my heart, giving rise to spiritual experiences

* *Nirvāṇa* or *Avadhūta*, it is often called but the test itself must be actually gone through and *lived* which cannot well be described.

டாக்டர். உ. வே. சாமிநாதையர்
நூல் நிலையம்,
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which lift up one above the sense of one's body (physical) letting the *Daharākāša* mingle with and merge in the *Paramākāša*. · And when "the Kingdom of God within Man"—I mean what Jesus meant by saying "the Son of Man", the heir of all the ages and of Humanity as a whole – mingles with and merges in "the Kingdom of God without" (as milk with milk or ghee with ghee), I involuntarily take refuge in the Lord—the Son of God who is both *Sakaḷa* and *Nishkoḷa*—muttering to myself the mystic letters and meditating on the spiritual meaning (Lakshyārtham) of the words *Kêvalam, Satyam, Šāntam, Avadhūta Šakshih*!" ("कम *Brahmakevalam*, सम *Sakala Pūraṇam*, शम *Šāntihpatnisamedah*, अम *Amritātmasvarupa-Avadhūtasākshih*—Itih *Diksha*.") Live the life dedicated to the *Realisation* (1) of Kaivalyamukti or Freedom Absolute, (2) of the Perfection of Form in All forms, (3) of the Peace that passeth understanding and sticketh to thee with the faith and devotion of a wedded wife (*Dharmapatni*,) and be the Eternal Witness of the Immortality of Soul (which is *never* born and which *never* dies), shaking off all the shining shackles of thought and sense perceptions that dim the *Soul-vision* of things *per se*!—This be thy last and final test of Life on earth or heaven,* ever in Action *Resting* and in Inaction or At Rest *Evolving* that spiral light of Progress which giveth rise to the Mystic Dance of Naṭarāja the world-moving FORCE which moveth all, *Itself* unmoved. Aum Ānanda Naṭešāya Namah.

Thus instructed, I fought and won,† in the BATTLE-FIELD of

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* *Nishkarmasiddhi vide* B. G. xviii. 49.

† "Fought and won"—*Cf.* B. G. XVIII, 50-59.

"Learn from me, son of Kunti! also this,
How one, attaining perfect peace, attains
BRAHM, the supreme, the highest height of all!
"Devoted—with a heart grown pure, restrained
In lordly self-control, foregoing wiles
Of song and senses, freed from love and hate,
Dwelling 'mid solitudes, in diet spare,
With body, speech, and will tamed to obey,
Ever to holy meditation vowed,

EVERY-DAY-LIFE, "forging POVERTY* into SPURS," by the FIRE OF PENANCE in the transforming LIGHT OF GRACE; and with it my *Diksha* name and fame—and shame too, if *shame* it be to steadfast stand by TRUTH † and suffer all it brings, rather than

From passions liberate, quit of the self
Of arrogance, impatience, anger, pride;
Freed from surroundings, quiet lacking nought—
Such an one grown to oneness with the BRAHM;
Such an one, growing one with BRAHM, serene,
Sorrows no more, desires no more; his soul,
Equally loving all that lives, loves well
Me, Who have made them, and attains to Me.
By this same love and worship doth he know
Me as I am, how high and wonderful,
And knowing, straightway enters into Me.
And whatsoever deeds he doeth—fixed
In Me, as in his refuge—*he hath won*
For ever and ever by My Grace
Th' Eternal Rest! So WIN THOU! In thy thoughts
Do all thou dost for Me! Renounce for Me!
Sacrifice heart and mind and will to Me!
Live in the faith of Me! In faith of Me
All dangers thou shalt vanquish by My Grace;
But, trusting to thyself and heeding not,
Thou canst but perish! If this day thou say'st
Relying on thyself, "I will not fight!"
Vain will the purpose prove! thy qualities
Would *spur* thee to the war............

* 'The poverty ideal' is meant. It is the Greatest incentive to work and faith. cf. "Blessed are *the poor*, for they inherit the Kingdom of God." They are '*poor*' who really haven't the 'I' and 'My',—the aggrandising and appropriating principle in man, called *Ahankara, Mamakara.*

† *Truth* = "The Truth of Truths," *i.e.*, Abide in the plighted Word of the Lord": *vide*, B.G. XVIII, 63, 64.

"Thus hath been opened thee
This Truth of Truths, the Mystery more hid
Than any secret mystery. Meditate!
And—as thou wilt—then act!
Nay! but once more
Take My last Word, My utmost meaning have!

break one's *Diksha-vows* and prove a traitor to the TEACHINGS OF THE LORD* and one's OWN TRUE SELF which is no other than the LORD.

This is the Story of MY REDEMPTION in brief! "Hear it then prithee" † (*Abhivadaye etc.*,) and bless THE SOUL REDEEMED while tending the Fire of God in Earth or Heaven! Aum Tat Sat! ‡

Precious thou art to Me; right well-beloved!
Listen! I tell thee for thy comfort this."

Cf. also Jesus 'saying,' "If you abide in my teaching, you are my disciples indeed, and you shall know the Truth and Truth shall make you free." (John viii, 31 32).

* "*The teachings of the Lord:*"—B. G. XVIII, 65, 66.
"Give Me thy heart! adore Me! serve Me! cling
In faith and love and reverence to Me!
So shalt thou come to Me! I promise true,
For thou art sweet to Me!
"And let go those--
Rites and writ duties! Fly to Me alone!
Make Me thy single refuge! I will free
Thy soul from all its sins! Be of good cheer!"

† "*Here it then prithee.*"--*Cf.* B.G. XVIII, 68, 69 and 70.
"But, wherever, 'mid the flock
Of My lovers, one shall teach
This divinest, wisest, speech—
Teaching in the faith to bring
Truth to them, and offering
Of all honour unto Me—
Unto Brahma cometh he—
Nay, and nowhere shall ye find
Any man of all mankind
Doing dearer deed for Me;
Nor shall any dearer be
In My earth. Yea, further more,
Whoso reads this converse o'er,
Held by Us upon the plain
Pondering piously and fain,
He hath paid Me sacrifice!"

‡ "*Aum Tat Sat!*"—*Vide Bhagavad Gita* XVII, 23-27.

N.B:—vide "Lo! what wonder this! The working of the Lord!" appearing in the Vivekachintāmaṇi Vol. xx p. 140 (August 1912) for the Vision of the Lord and the Diksha :—

III. தீக்ஷை.

குமரகுரு பரன் சரணென்றேனா னெனையீன்றே னையன்
"குஹப்ரஹ்மமதத்ஸத்" தென்றோதி தனையீன்றான் !
ஸத்யா நந்த சாந்தமே கதியென் றிருந்தேற்கு
நித்யா நந்த நிர்மலா காரமேயவ தூதமென்றான் !
வித்யா நந்த விமல சீரியா வித்வத்லக்ஷியம் வேண்டினேற்கு
ஸத்யா நந்த சாந்த அவதூத சாக்ஷியாந்தீக்ஷை தந்தானே !
நித்யமா ஐயன் செய்யுங் கூத்தென்னவோ இது ! அதிசயமே!
நித்யானந்த நிர்மலாகார நிருத்த கிருஷ்ணன் சாக்ஷியம்மா !

Vide also "Indian Folksongs of Truth and Wisdom" entitled "கலியுகவரதா! காத்தருள்வேலா!" to appear in the *Vivekachintamani* for September 1908.

C. V. S.

THE "AGAMIC BUREAU" NOTES.

I. Saiva Movement.

At 5-45 p.m. on Saturday, the 3rd instant, a public meeting was held at the A. G. M. School Hall, Chulai, under the auspices of Śaiva Siddhānta Mahā Samājam, when Mr. T.V. Kalyānasundara Mudaliyar delivered an eloquent address on the above subject. In the absence of Mr. M. S. Purṇaliṅgam Pillai who was suddenly taken ill, Mr. J. M. Doraisvāmi Pillai, Ex-Editor of the *Siddhānta Dīpikā* was voted to the chair. The audience was fairly large and the lecturer spoke for nearly two hours. From the beginning to end, the lecturer controverted the Vedāntic fundamental theory that God and man were identical. He explained the fallacy in a clear form of questions and answers, just as an average student was taught by teachers of the Siddhānta and the Vedānta schools. The examples quoted by the latter class of preceptors, viz., that of a cord looking like a snake for a common passer by at a dark hour and that of common gold ornament being able to be converted into gold as

once before, were quite baseless as under proper tests, they fell down to pieces. That everyman was God could not be conceived in the light of the several various actions which mankind were doing in the past and in the present. If man was God, how did ignorance prevail asked the lecturer. The preaching of the Vedantins that man was God and God was man was tantamount to atheism and nothing more, in as much as that data conclusively led to the belief that neither heaven nor hell could exist, neither virtue nor vice needed to be cared for. Such doctrines of fallacy were, he added, the characteristics of that school of men who call themselves Vedāntins in Southern India since a close examination of the primary principles of that faith as expounded by the illustrious preachers of the Northern India would result in the discovery that their principles were akin to the Siddhānta school doctrines. In the end, he emphasised on the fact that God and man were clearly separate ones, that, though separate, they were close to each other, so much so, that they were neither one nor two. This basis led to a most moral and spiritual life proving the religion to be a practical one as under other circumstance it would be most impractical. Messrs. J. N. Rāmanātham Pillai, D. L. Rao, (a Christian), Sachidānanandam Pillai, B. A. Srīnivāsam Pillai and Athimūla Mudaliyar spoke in full support of the lecturer's views and with the concluding remarks of the chairman, the meeting terminated.

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The lectures delivered by Mr. P. Muttiah Pillai of Tuticorin :—On 22 June, he delivered a lecture on 'Siddhāntam' at Tinnevelly. On 20th July, he delivered a lecture on the "Duties of human beings" at Valivalam Brahma Jñāna Saba under the presidency of Mr. A. Nilakanṭha Sāstrin; on 22nd and 23rd July, he delivered lectures on 'God' and 'மோனமென்பது ஞானவரம்பு' at Melaichivapuri Sanmārga Saba under the presidency of Mr. Kamesvara Aiyar and Mr. Sundaresvara Aiyar respectively.

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The tenth anniversery of the Colombo Vivekānanda Society was held on 28 July and we are in receipt of a copy of the Report. We are glad to note that there were 39 weekly meetings held during the year, 18 of which were devoted to lectures in Tamil and the rest to the study of Tiruvāthavūrār Purāṇam or other writings of religious teachers. We hope that the Managing Committee will soon procure a permanent building for the society and will work hard for the benefit of the world.

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Under the auspices of the Literary Union, Chulai, a public meeting was held on Saturday 31st instant, when Mr Srīnivāsam Pillai delivered a lecture on "which is religion." Srīman Ashtāvadhānam Poovai Kalyānasundara Mudaliyar was in the chair. In the course of the address lasting over two hours, the lecturer quoted practical instances where the generality of mankind never care to know what religion is and much less which the proper one is. There were, he said, people who held different notions and who would not stoop to be convinced about the necessity of religion. Prejudices of persons and castes worked a great deal in the hearts of many, and that was a stumbling block to the progress in that direction. He referred to that verse in Tāyumānavar where the immortal saint described the true nature of a religious man, how he would get afraid of his own future while making enquiries and finding the truth, as to who man was, and what man should do, to attain bliss in the other world. He concluded that that was the true religion which was comprehensive of all the essential truths, only parts of which were the total doctrines of several religions of the world. In his concluding remarks, the chairman observed that viewed from every standpoint the Siddhānta religion comprised the truth of all religions and would thus be termed the universal one. People should go in for the study of such religious works. The generality of men at the present time, took delight more in abusing other faiths without caring to read the

several books explaining the thoughts of the schools. He exhorted the audience to study our "Agamic Review" and "Siddhāntam" published in English and Tamil respectively as they contain original and wise contributions pregnant with food for thought. Siddhantam meant the end of religion and nothing could be above it at any time. With the usual vote of thanks proposed by the Secretary of the Union, the meeting ended.

II. Current Literary Activities.

Kāḷamegam, the Anglo-Tamil fortnightly which was published at Singapore now hails us from Kārikal as a weekly. The talented editor Mr. V. Muthukumārasvāmi Mudaliyar, B.A., continues to be the editor and we are glad to observe that the paper will surely add to the literature of South India. Written in elegant and chaste Tamil, pregnant with high moral and spiritual teachings, the journal will ere long, we hope, stand prominent amongst the Journals of that sacred language existing in the Presidency. Many of the leading articles written by the editor himself expose very clearly the present sad pictures of the South Indians in their view towards the national and religious advances essential to the growth of the country and its people. Translations from the sacred hymns of the great saints of yore appear with their texts in Tamil invariably in every issue and the great social and highly adored history of Sāvitri is related in parts. We are glad also to observe that the editor finds place for local and foreign news—important informations of the week—to satisfy such of the readers who hanker after the worldly news while having a glance at papers of this kind. Begun with the best of interests, sincere at heart, patronised by such highly religious worthies as His Holiness Pandāra Sannady Svāmigaḷ of the ancient Thiruvāvaduthurai mutt, the journal is sure to be counted as one of the, if not the, best of the kind in Southern India. We wish the editor every success in his undertaking.

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We acknowledge with thanks the receipt of the following Tamil books from Srīman Kāñchi Nāgalinga Mudaliar Avargal: Kāñchipurānam; Sivajñānabodam; Tāyumānavar; Oruba Uṇmai Upadesam; Devaram of St. Sundarar; and from Sriman C. M. Rāju Chettiyār: Jñānakanti; and from Sriman Royapet T. V. Kalyānasundara Mudaliyar Avargal: Tirumantiram of St. Tirumūlar and Peria Purānam.

All these books can be had from our Book-Depot. See advertisements for prices.

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COMPULSORY PRIMARY EDUCATION AT CONJEEVERAM.

Mr. C. Nagalingam, Fellow of the Madura Tamil Sangam, writes:—Since the introduction of the Hon'ble Mr. Gokhale's Elementary Education Bill, people have been talking generally of the benefits of such education, if it is made compulsory. In this connection the general public may be interested in knowing that the weaving community (Sengundars), who form the majority of the population of Conjeeveram, have resolved among themselves that every male child of five years of age should, as a matter of necessity, attend school until the completion of the tenth year; that if any parent neglects to do his duty in this behalf he should be excommunicated; and that, in case of poverty, every child should have all necessaries of life provided for it in the school itself at the cost of the school, for which every family should make some contribution. Perhaps other communities in the Presidency will adopt similar measures for securing the benefit of compulsory education for themselves. Foremost among the active workers for getting such a resolution passed with a view to spread education among the illiterate of the Sengundar community are Messrs. M. T. Swaminatha Mudaliar, P. Ponnuswami Mudaliar; and P. Murugesa Mudaliar, and to them the thanks of the public are due.